

A Reply to a Trinity Document

Aids to Understanding the Reply

1. To ensure that we are "singing from the same hymn sheet" a definition of the Trinity follows:

God the Father is God – God the Son – God the Holy Spirit

The Father is not the Son who is not the Holy Spirit who is not the Father
All 3 persons of the Godhead are Co-equal, Co-essence, Co-eternal and Co-existent.

These trinity statements are often represented in diagrammatic forms, such as:

<https://www.google.com/imgres?imgurl=https%3A%2F%2Fcdn.imgbin.com%2F20%2F20%2F5%2Fimgbin-shield-of-the-trini>

and at other times as a triquetra:

<https://www.google.com/imgres?imgurl=https%3A%2F%2Fw7.pngwing.com%2Fpngs%2F994%2F332%2Fpng-transparent-l>

2. As an aid to registering who is saying what, the following colour coding has been used:

Original Document [<i>shown in Italic Text</i>]
Comments upon the Original Document
Special Comment
KJV Bible Text quoted in the Original Document, their neighbouring verses, and other verses deemed useful
Spirit of Prophecy Text
Other 'SDA' Text
Non SDA Text

The Trinity

*Introduction: The **DOCTRINE OF THE TRINITY** has come under attack in recent years. If you have a Jehovah's Witness knock on your door, you will quickly find that that sect does not accept the doctrine of the Trinity. Neither do the Christadelphians or the Mormons. The Unitarians have, as their basic doctrine, the fact that they deny the Trinity. The Muslims and Jews deride and dismiss this doctrine as heretical. **BUT, MORE WORRYINGLY, THERE IS A SMALL AND VOCAL MINORITY AMONG SEVENTH-DAY ADVENTISTS WHO DENY THE TRINITY.***

Although a small group, it has in the 21st century grown significantly during these years. **Praise be to God.** This is what all the S.D.A. pioneers believed and we are told in S.o.P. that the first and second angels messages will have to be taken to the world again, along with the third. The focus of these 3 angels messages is **to give glory and worship to GOD the FATHER – to worship One God.**

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, October 31, 1899 par. 11}

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. {RH, October 31, 1899 par. 12}

Summary of the 1st Angel's Message: A world-wide final gospel of truth message proclaimed just before Christ's Second Advent **to give glory and worship to God the Father – our Creator.**

Summary of the 2nd Angel's Message: A world-wide final gospel of truth message proclaimed just before Christ's Second Advent for God's people to "come out" of Babylon – to leave the apostate churches of the world – that is Roman Catholicism as well as Protestants who have rejected the truth. By giving your allegiance to Rome – the "mother of harlots", you have drunk "of the wine of the wrath of her fornication". **The message is "Come out" and give glory and worship to God the Father – our Creator – and not to a man-made papal institution or it's off-spring.**

Summary of the 3rd Angel's Message: A world-wide final gospel of truth message proclaimed just before Christ's Second Advent regarding the penalties for worshipping the beast and his image rather than **giving the glory and your worship to God the Father – our Creator.**

So, when we analysis the 3 Angel's Messages we conclude that the central and most important theme that God requires us to do is **TO GIVE GLORY AND WORSHIP TO GOD THE FATHER – to worship One God – our Creator.**

Yes, we do this through His Only Begotten Son, Jesus Christ, but NEVER through any other source.

The arguments for denying the Trinity are many and various, and I don't want to spend time by going through them in detail.

What an admission by a person who has chosen to accept and believe in the Trinity.

Unfortunately he has chosen not to spend time going through them in detail – this is a great pity. The Holy Spirit has been denied the opportunity of revealing and speaking truth to him.

To disregard light is to reject it. The rejection of light leaves men captives, bound about by chains of darkness and unbelief. {Ms2-1868}

To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light. {1888 895.2}

The question was asked of the Pharisees concerning Christ, "Have any of the rulers or of the Pharisees believed on Him?" The same spirit which actuated the Jews against Christ will actuate professed Christians who refuse to accept the truth, against those who do and who keep the commandments of God. It is dangerous business even to be indifferent to the light of truth, and to reject it and close the eyes to the light is rejecting that which heaven has sent to man just as really as God sent His Son into the world. The Jews rejected Christ: the professed Christian world reject the law of God. {Lt35-1877}

Thus it will be with every class who choose to refuse the light God gives, and persist in following a course of action that makes void the law of Him who is Supreme Ruler over all kings—over all human powers that oppose themselves to the law of the Supreme Ruler of the universe, and set themselves in array against the expressed will of the great I AM.— Manuscript 35, 1906 (Manuscript Releases, vol. 21, pp. 64, 65). {CTr 106.6}

If those to whom the light of Heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put Him to an open shame. To them it will be said, "I never knew you: depart from me." God will assuredly avenge the death of His Son (RH Jan. 30, 1900). {5BC 1106.6}

In the open pages of God's holy word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it. {4SP 388.4}

God will not be trifled with. If those who have the light reject it, or neglect to follow it out, it will become darkness to them. {2T 40.1}

But they point out that THE WORD 'TRINITY' DOES NOT OCCUR IN THE BIBLE.

This is absolutely correct. God has revealed Himself by His Word, which then became flesh in Jesus. As a true Christian it is only right that you immerse yourself, adhere to and fully obey His Word. As the words Trinity and Triune are not found in the Bible and nor in the Spirit of Prophecy [Trinity occurs once as an added sub-heading], alarm bells should be sounding. Especially when the Trinity as No.2 in the S.D.A. 28 Fundamental Beliefs is also No.2 in the Catholic equivalent and the concept of the Trinity is found in many Sunday keeping churches.

(HOW COULD IT, BECAUSE IT HADN'T BEEN INVENTED?)

Again, what an admission by a person who has chosen to accept and believe in the Trinity.

So he accepts that the Trinity was **invented** !!!

God does NOT invent. He does not need to. It is mankind that invents.

They add that the word 'Trinity' is never used by Ellen White.

On this point he is technically wrong. It **IS recorded** that she used the word "trinity" **but in another sense.**

Along with thousands of other letters and manuscripts, which the E.G.W. Estates were forced to release in 2015, her previously unpublished letter has been available under "Lt 43, 1898". This is the only **recorded** record of her speaking the word "trinity".

On May 19, 1898, when in Cooranbong, New South Wales, Australia, Ellen G. White wrote to W. C. Gage.

This warning now comes to you, and what will you do with it? Will you say, "Have no fear of me?" But beware of that which the old writers called **the world's trinity—the lust of the flesh, the lust of the eyes and the pride of life.** If you trifle and tamper with these, they will prove your ruin. Unless you are born again, unless your objectionable hereditary tendencies are changed, unless purity and sanctification work a transformation in your lives, your barque will be shipwrecked, your souls lost. {Lt43-1898}

To raise this is just playing with words, but we can go much further than this to confirm that Ellen G. White did **NOT** believe in the Trinity. Just review her wording in her recorded prayers.

See:

http://www.godswordexplained.com/?page_id=1673

In all these Ellen G. White prayers she is totally consistent.

She always addressing her prayers to [the One] **"GOD, the LIVING GOD"** and says **"THY HOLY SPIRIT"** or **"HOLY SPIRIT of GOD"**.

In addressing God, her prayers are peppered with the singular pronoun [**THY, THYSELF, THEE, THOU, THINE**] and never once with the plural [YOU, YE].

In addition, the S.o.P. book "Treasure Chest" has, on its inside cover, a reproduction of a **personally autographed** message placed by Ellen G. White in gift copies of her books. The message refers to only **God and Christ** [no Holy Spirit is included] and says:

We are homeward bound. A little longer, and the strife will be over. May we who stand in the heat of the conflict, ever keep before us a vision of things unseen—of that time when the world will be bathed in the light of heaven, when the years will move on in gladness, when over the scene the morning stars will sing together and the sons of God will shout for joy, **while GOD and CHRIST will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."** "Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

[Bold text and capitals added for ease of finding] This passage was chosen by Ellen G. White to be sent out bearing her signature; so we can be certain that "her theology" was right. The relevant bold text portion being first published in October 28, 1903 [Lt239].

Likewise in other Spirit of Prophecy quotes she says:

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the TRUE POSITION OF HIS SON and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled **BOTH**. (PP 36.2 1890)

"..... We want **THE HOLY SPIRIT**, which **IS JESUS CHRIST**. {Lt66-1894}

The Holy Spirit was the highest of all **gifts** that He [Jesus] could solicit from His Father for the exaltation of His people. The Spirit was to be given as a **regenerating agent**, and without this the sacrifice of Christ would have been of no avail. {FLB 52.6}

Q. Would a Co-equal, Co-essence, Co-eternal and Co-existent God yield to another God to be treated as gift? The Holy Spirit belongs to God; it is an attribute of God.

The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him {FLB 52.4}

And finally, we know that James White often condemned the Trinity doctrine. Despite Ellen and James being married to each other, there is no record of her correcting James, nor was there any change over the years in the message given by James concerning the Trinity.

Therefore, from all of the above, we can be very sure that Ellen and James did NOT believe in the Trinity.

THEN THEY STATE THAT OUR PIONEERS REJECTED THE DOCTRINE OF THE TRINITY.

Absolutely correct.

Despite Elder Ted Wilson proclaiming the opposite, there **is** much proof that they did **reject the Trinity**.

A Google search will easily confirm this but a good starting point would be:

<https://asitreads.com/trinity-in-adventist-history/>

Finally they add that the doctrine of the Trinity is contrary to reason.

What I want to do this morning is to examine what the Bible itself teaches about the Trinity. When I've finished, you can decide for yourselves whether the Trinity is a Bible doctrine.

The Scriptures unfold two aspects of the revelation of the Trinity - the aspect of the Three being One and the aspect of the One being Three. As examples of these two aspects, we may cite:

John 1:1, which says, "The Word was with God," and it also says, "The Word was God." According to the statement, "The Word was with God," the Word and God are two distinct entities.

John 1:1 ¶ In the beginning was the Word, and the Word was with {the} God, and the Word was God.

{the} occurs in the the Greek Textus Receptus (otherwise known as the Received Text) of the New Testament. This is the koine Greek (or common Greek) from which the King James Version of the bible was translated.

At John 1:1 there are two occurrences of the Greek noun the·os' [god]. The first occurrence refers to Almighty God, with whom the Word was ["and the Word [lo'gos] was with God [a form of the·os']"]. This first the·os' is preceded by the word ton [the], a form of the Greek definite article that points to a distinct identity, in this case Almighty God ["and the Word was with [the] God"]. {The Assyrian word "Elohim" can be either singular or plural, But the Greek Septuagint used the word "THEOS" which **is a singular word**, not plural. All evidence is that THEOS is a single Being, ONE Spirit. NOT three. Theos is singular in this verse as well as in all verses which use the word "Theos".} {Theos is singular. The plural is theoi.}

*But the declaration, "The Word was God," clearly indicates that the Word and God are one. Are they two or one? **This is a mystery which we cannot clearly explain.***

The "mystery" evaporates when you have a true understanding of God, His Word, Jesus and the Holy Spirit of God.

When you are faced with having to explain the invented "3in1" and "1in3" God, then yes, there is a big mystery.

The Catholics overcome this by saying that one should just accept this by faith!

In reality, this would be blind faith.

*2 Corinthians 3:17 says, "The Lord is the Spirit," and it also speaks of "the Spirit of the Lord." "The Lord is the Spirit" tells us that the Lord and the Spirit are one, but the title, "the Spirit of the Lord," indicates that the Lord and the Spirit are two. **Are the Lord and the Spirit two or one? We cannot answer that question using human wisdom and logic.***

2 Corinthians 3:17 Now THE LORD IS THAT SPIRIT: and where the Spirit of the Lord [is], there [is] liberty.

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

Throughout the Bible, we read such statements as the "Spirit of God".

This should immediately tell us that the [Holy] Spirit belongs to God.

It is an attribute of God.

Accept God's Word as "It is written".

Don't try to invent a third divine Person and then say that you have a problem.

However, since these Scriptures testify both aspects of God, we must accept them as such without attempting to reconcile or analyse them. If we refuse to be simple and say, "Amen," to all that the Scriptures have spoken, but rather try to reconcile apparently conflicting statements, we shall find ourselves in a theological maze.

Many times in our lives we analyse our earlier understandings and actions for future correction. It is wrong that we should just accept them.

Proverbs 4:18 But the path of the just [is] as the shining light, that shineth more and more unto the perfect day. [Matthew 5:14; 1 Thessalonians 5:5]

Isaiah 1:18 **Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

God gave us a mind – to think and reason things out.

That mind is our spirit – we need to develop it in tune with the Spirit of God. This is also the Spirit of Christ.

With the Spirit of God's help, we must develop our characters to that of Jesus.

We are living in an important period of this earth's history; and with the light of truth shining upon us, we cannot now be excused for a moment in meeting a low standard. As co-workers with Christ, we are privileged to share with Christ in His suffering. We are to look at His life, study His character, and copy the pattern. **What Christ was in His perfect humanity, we must be; for we must form characters for eternity.** {TM 173.2}

1 Thessalonians 5:18 **In every thing give thanks: for this is the will of God in Christ Jesus concerning you.**

1 Thessalonians 5:19 **Quench not the Spirit.**

1 Thessalonians 5:20 **Despise not prophesyings.**

1 Thessalonians 5:21 **PROVE ALL THINGS; hold fast that which is good.**

1 Thessalonians 5:22 **Abstain from all appearance of evil.**

1 Thessalonians 5:23 **And the very GOD of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord JESUS CHRIST.**

When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. {CW 41.2}

The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.--Gospel Workers, pp. 297-300. (1915.) {CW 41.3}

New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.--Counsels on Sabbath School Work, p. 34. (1892.) {CW 35.1}

The Bible clearly and definitely reveals that God is uniquely one. With this there can be no argument, for it is revealed plainly in both the Old and New Testaments. Deuteronomy 6:4 says, "Hear, O Israel: The Lord our God is one Lord," and Isaiah 44:6 declares, "Thus saith the Lord the King of Israel... I am the first, and I am the last, and beside me there is no God." In Isaiah 44:8, the Lord asks a question and then answers it Himself: "IS THERE A GOD BESIDE ME? YEA, THERE IS NO GOD; I KNOW NOT ANY."

In full agreement. It is interesting to observe that Deuteronomy 6:4 forms a major quotation for the Jews [part of their Shema], One True God, Trinitarians and others. However, there is a BIG DIFFERENCE in the type of God being promoted by the Trinitarians – some advertise it as having one head and 3 faces, one pointing right, one pointing straight ahead and another pointing left.

https://commons.wikimedia.org/wiki/File:Icône_st_quiriace_de_provins_xvi.jpg

Deuteronomy 6:3 ¶ **Hear therefore, O Israel, and observe to do [it]; that it may be well with thee, and that ye may increase mightily, as the LORD GOD OF THY FATHERS hath promised thee, in the land that floweth with milk and honey.**

Deuteronomy 6:4 **Hear, O Israel: THE LORD OUR GOD [IS] ONE LORD:** [is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1co8:4&6; ep4:6; 1ti2:5; ja2:19]. {ONE GOD – not a 3 in 1 / 1 in 3 mysterious god.}

Deuteronomy 6:5 **And thou shalt love the LORD THY GOD with all thine heart, and with all thy soul, and with all thy might.** [de4:29, de30:2,6,10; je29:13; mt22:37; mk12:30; lk10:27] [These 2 verses are the Jewish Shema.]

Isaiah 44:6 **Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.**

Isaiah 44:7 **And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.**

Isaiah 44:8 **Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? ye [are] even my witnesses. Is there a God beside me? yea, [there is] no God; I know not [any].**

Coming to the New Testament, we see that 1 Corinthians 8:4 says, "There is none other God but one"; that Romans 3:30 says, "It is one God, which shall justify the circumcision by faith"; that Galatians 3:20 says, "God is one"; and that 1 Timothy 2:5 says, "There is one God." Therefore, it is abundantly clear that according to the revelation of the pure Word of God, God is uniquely one. Whatever else we may say about Him must be governed by this fundamental principle. There is only one God.

In full agreement. The Jews, like various others, would also agree. Jesus was a Jew from a Jewish family. He only promoted and worshipped **ONE** God – His Father.

1 Corinthians 8:1 ¶ **Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.**

1 Corinthians 8:2 **And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.**

1 Corinthians 8:3 **But if any man love God, the same is known of him.**

1 Corinthians 8:4 **As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one.** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1 Corinthians 8:6; ep4:6; 1ti2:5; ja2:19]

1 Corinthians 8:5 **For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) {theoi}**

1 Corinthians 8:6 **But to us [there is but] ONE GOD, THE FATHER, of whom [are] all things, and we in him; AND ONE LORD JESUS CHRIST, by whom [are] all things, and we by him.** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1 Corinthians 8:4; ep4:6; 1ti2:5; ja2:19]. {Again, just 2 individual persons and not 3:}

Romans 3:29 **[Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:**

Romans 3:30 **Seeing [it is] ONE God, which shall justify the circumcision by faith, and uncircumcision through faith.** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; 1co8:4&6; ep4:6; 1ti2:5; ja2:19]

Romans 3:31 **Do we then make void the law through faith? God forbid: yea, we establish the law.** [Isaiah 42:21; Matthew 5:17; Romans 8:4, 10:4; Galatians 4:4-5]

Galatians 3:16 **Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.** [ge13:15; ge17:7]

Galatians 3:17 **And this I say, [that] the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.**

Galatians 3:18 **For if the inheritance [be] of the Law, [it is] no more of promise: but God gave [it] to Abraham by promise.**

Galatians 3:19 **Wherefore then [serveth] the Law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.**

Galatians 3:20 **Now a mediator is not [a mediator] of one, but God is one.**

1 Timothy 2:5 **FOR [THERE IS] ONE GOD, AND ONE MEDIATOR between God and men, THE MAN CHRIST JESUS;** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1co8:4&6; ep4:6; ja2:19]

{Note: A mediator is an impartial person. Note also the only reference to **THE MAN CHRIST JESUS**. Paul is writing to Timothy **AFTER** Christ's ascension to heaven. Jesus' work as the perfect mediator between God and man is not only dependent on His death but also in **His continuing humanity**. In His humanness, we are united to Him by faith, and only in Him are we united to God.}

Regarding this last point, it focuses upon one aspect that Trinitarians need to consider.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." [Revelation 21:1.] The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. **One reminder alone remains: our Redeemer will EVER bear the marks of his crucifixion. Upon his wounded head, his hands and feet, are the only traces of the cruel work that sin has wrought.** {4SP 489.2}

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that HE would be near them. He spoke of HIS Omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I shall forsake you. {Ms138-1897}

“God so loved the world, that He gave His only begotten Son.” He gave Him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is “not ashamed to call them brethren” (Hebrews 2:11); He is our Sacrifice, our Advocate, our Brother, **bearing our human form before the Father’s throne, and THROUGH ETERNAL AGES one with the race He has redeemed—the Son of man.** And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God and share the joy of holiness.—SC 14. {Hvn 73.1}

In the intercessory prayer of Jesus with His Father, He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven, with regard to fallen man. . . . He declares Himself glorified in those who believe on Him. The church, in His name, is to carry to glorious perfection the work which He has commenced; and when that church shall be finally ransomed in the Paradise of God, He will look upon the travail of His soul and be satisfied. Through all eternity the ransomed host will be His chief glory.—3SP 260, 261 quoted in SD 296. {Hvn 73.2}

Christ ascended to heaven, bearing a sanctified, holy humanity. He **took this humanity with Him into the heavenly courts, and THROUGH THE ETERNAL AGES He will bear it, as the One who has redeemed every human being in the city of God,** the One who has pleaded before the Father, “I have graven them upon the palms of my hands.” The palms of His hands bear the marks of the wounds that He received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven’s blessing into our hearts. {Hvn 74.1}

Jesus took the nature of humanity, in order to reveal to man a pure, unselfish love, to teach us how to love one another. {Hvn 74.2}

As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory, to receive His children. And that which should cause us joy and thanksgiving is, that God “hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained.” Then we may have the assurance forever that the whole unfallen universe is interested in the grand work Jesus came to our world to accomplish, even the salvation of man.—Ms 16, 1890 quoted in 5BC 1125, 1126. {Hvn 74.3}

Christ has carried His humanity into eternity. He stands before God as the representative of our race. When we are clothed with the wedding garment of His righteousness, we become one with Him, and He says of us, “They shall walk with me in white: for they are worthy.” His saints will behold Him in His glory, with no dimming veil between.—YI October 28, 1897 quoted in 7BC 925. {Hvn 74.4}

Christ ascended to heaven, bearing a sanctified, holy humanity. **He took this humanity with Him into the heavenly courts, and THROUGH THE ETERNAL AGES He will bear it, as the One who has redeemed every human being in the city of God.**—RH March 9, 1905 quoted in 6BC 1054. {Hvn 75.1}

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father’s faithfulness; for when He would assure men of the immutability of His council, **He gave His only-begotten Son** to come to earth, to take the **nature of man**, not only for the brief years of life, but to **retain his nature in the heavenly courts, an EVERLASTING pledge of the faithfulness of God.** O the depth of the riches both of the wisdom and love of God! “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1 John 3:1).—RH December 22, 1891 quoted in 1SM 258. {Hvn 75.2}

When we study the above and similar references in the Spirit of Prophecy, and also the Bible, we rightly conclude that, on the day of Pentecost, **Jesus finally FORFEITED HIS OMNIPRESENCE for ETERNITY.** What a gift of Love that He sacrificed forever. Surely this is on a par with Jesus dying on the cross? Yet most of the Trinitarian Christians know nothing about this sacrifice, and those that do **have** to remain silent about it.

Why? Because a “3in1” and “1in3” God, who even bears the marks of sin, cannot occur. That is why the Son of God, and not God Himself, had to come to redeem us from sin. God and sin are opposites; they just don’t mix. Where sin is there would be instant extermination. That is why Lucifer had to be cast out of heaven.

Likewise, to claim that Jesus is “God the Son”, where he, as a god, carries the marks of sin, cannot occur.

While the Bible reveals that there is only one God, the Scripture just as plainly affirms the distinction of persons in the Godhead. IN ISAIAH 6:8 GOD SAYS, “WHOM SHALL I SEND, AND WHO WILL GO FOR US?” HERE, ON THE ONE HAND GOD SPEAKS OF HIMSELF AS “I,” AND ON THE OTHER HAND AS “US.” THIS PROVES THAT “I” IS “US” AND THAT “US” IS “I.” IS GOD SINGULAR OR PLURAL? This is a mystery.

Isaiah 6:5 ¶ Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Isaiah 6:6 **Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:**

Isaiah 6:7 **And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.**

Isaiah 6:8 **Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.**

Isaiah 6:9 ¶ **And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.** [Isaiah 29:10, Matthew 13:14, Romans 11:8]

Isaiah 6:10 **Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.** [John 12:40]

There is no mystery. It makes complete sense as follows:

There is a God the Father, who is described as a person [Divine Being].

He has a Son, which was begotten from Him. Jesus is also a person [Divine Being].

Thus we have 2 separate individuals [Divine Beings], who eventually sit on a throne.

Revelation 22:1 ¶ **And he showed me a pure river of water of life, clear as crystal, proceeding out of THE THRONE OF GOD AND OF THE LAMB.** {NB: TWO Divine Beings sit on the throne. GOD, who is THE FATHER, and His Only Begotten Son, JESUS CHRIST. TWO Divine Beings have a kingdom [See v.3 & Ep5:5].}

Revelation 22:3 **And there shall be no more curse: but THE THRONE OF GOD AND OF THE LAMB shall be in it; and his servants shall serve him:** {No trinity "god the holy spirit" sits upon the throne – only GOD THE FATHER, and His Only Begotten Son, JESUS CHRIST.}

THE FATHER AND THE SON ALONE ARE TO BE EXALTED. {YI, July 7, 1898 par. 2}

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of EACH. {8T 268.1}. Also {CCh 76.4} and {MH 421.2}.

God is the Father of Christ; and Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the councils of God are opened unto His Son. {Ms111-1903}. Also {CCh 76.4} and {8T 268.3}

Jesus said to the Jews, "My Father worketh hitherto, and I work. I heretore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that **God was His Father**, making Himself equal with God. Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For **the Father loveth the Son**, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel." {Ms111-1903}

Here again are brought to view the personalities of God and the Son, showing the unity that exists between THEM. This unity is clearly expressed in the prayer of Christ recorded in the 17th chapter of John: {Ms111-1903}. Also {8T 269.1-2} and {MH 421.4}.

The personality of the Father and the Son, also the unity that exists between THEM, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples: {MH 421.4}

Jesus said to the Jews: "**My Father** worketh hitherto, and **I** work. . . . The Son can do nothing of **Himself**, but what **He** seeth the **Father** do: for what things soever **He** doeth, these also doeth the **Son** likewise. For **the Father loveth the Son**, and showeth **Him** all things that **Himself** doeth." John 5:17-20. {8T 268.4}.

"Neither pray **I** for these alone, but for them also which shall believe on **ME** through their word; That they all may be one; as **THOU, FATHER**, [art] in **ME**, and **I** in **THEE**, that they also may be one in **US**: that the world may believe that **THOU** hast sent me. And the glory which **THOU** gavest **ME** I have given them; that they may be one, even as **WE** are one: **I** in them, and **THOU** in **ME**, that they may be made perfect in one; and that the world may know that **THOU** hast sent **ME**, and hast loved them, as **THOU** hast loved **ME**." {Ms111-1903}. John 17:20-23. Also {8T 269.3}. Also {MH 421.5}.

What a wonderful statement! **The unity that exists between Christ and His disciples does not destroy the personality of either. They are ONE IN PURPOSE, IN MIND, IN CHARACTER, BUT NOT IN PERSON. IT IS THUS THAT GOD AND CHRIST ARE ONE.** {8T 269.4}. Also {Ms111-1903} and {MH 422.1}.

Q How could Jesus be Co-equal with the Father if He prayed to the Father, received all things from the Father, and sought to do the will of His Father? This would mean one person would be less than the other if one had to call on the other. It certainly wouldn't mean that they were Co-equal.

The relation between the **Father and the Son, and the personality of both,** are made plain in this scripture also:

Thus speaketh Jehovah of hosts, saying,
Behold, the man whose name is the Branch;
And He shall grow up out of His place;
And He shall build the temple of Jehovah; . . .
And He shall bear the glory,
And shall sit and rule upon His throne;
And He shall be a priest upon His throne;
And the counsel of peace shall be between Them **BOTH**. Zechariah 6:12, 13, A. R. V. {8T 269.5}

Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. **Neither are the Father and the Son parts of the three-one God. They are TWO DISTINCT BEINGS, yet one in the design and accomplishment of redemption.** (James White, 1868, Life Incidents, page 343)

By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with **Himself and with the Father**. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin. {Ms111-1903}

Christ in His prayer to **His Father** says, "All Mine are Thine, and Thine are Mine; and I am glorified in them." {Ms111-1903}

As Christ beholds His disciples, He can say, "Through the grace I have given them, they are of one mind, speaking the same things. Their love for one another is an evidence to the world of what the truth can do when brought into the life and character. By conforming to My will, they have a knowledge of the truth. I have sanctified Myself in human flesh, that I might set before them a perfect example. {Ms111-1903}

As they receive and obey My words, they give evidence to the world that I have chosen them. {Ms111-1903}

"They are given to **ME** of **MY FATHER**. They are resisting the wiles of the enemy, and they are daily increasing in a knowledge of Me. By conforming to the will of My Father, they are obtaining the victory over the world, and over Satanic agencies." {Ms111-1903}

Hebrews 1:1 ¶ **GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.**

Hebrews 1:2 **Hath in these last days spoken unto us by [HIS] SON, whom he hath appointed heir of all things, by whom also he made the worlds;** {Cp.: he1:2 & jn1:3 All things were made by him; and without him was not any thing made that was made.}

Hebrews 1:3 **Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH;**

{No-one sits on the left of God.} {How can Jesus sit down by Himself if He was part of a 1in3 / 3in1 God? He would already be sitting down with the other 2/3rds of God}

Hebrews 1:4 **Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.**

Hebrews 1:5 **For unto which of the angels said HE at any time, Thou art MY SON, THIS DAY have I begotten thee? And again, I will be to HIM a FATHER, and HE shall be to ME a SON?** {Note: Hence Pre and Post days would occur to THIS DAY. The word begotten means derived from something which is already in existence.}

Hebrews 1:1-5. {MH 421.3}

The whole of the above section confirms that the Trinity is a false doctrine – a doctrine of mankind.

Ephesians 6:17 **And take the helmet of salvation, and the SWORD OF THE SPIRIT, which is the WORD OF GOD:**

Hebrews 4:12 **For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.**

Trials and temptations are sometimes sent to us that from them we may learn the lessons we need in our preparation for the future immortal life. Moses, in the fulness of his faith, esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." {Ms111-1903}

In Genesis 1:26 God also speaks of Himself as "Us." In His divine words, the one unique God frequently speaks of Himself as "Us." This must be due to the three Persons of the Godhead - the Father, the Son, and the Spirit.

Genesis 1:26 ¶ **And God said, Let US make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.** {See ep3:9 for identity of US: also he1:2: Man was to be made in the image of God. So the US must have the attributes of God. Obviously, one was God the Father and the other must have come from God.}

With the knowledge of what has already been said, it should be obvious that the US in this verse refers to God and His Son Jesus. They are the only two Divine Beings in the whole of the universe. Scripture confirms that God delegated to Jesus the making of mankind, and in fact, all of creation.

John 1:10 **He was in the world, and the world was made by him, and the world knew him not.**

1 Corinthians 8:6 **But to us [there is but] ONE GOD, THE FATHER, of whom [are] all things, and we in him; AND ONE LORD JESUS CHRIST, by whom [are] all things, and we by him.** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1 Corinthians 8:4; ep4:6; 1ti2:5; ja2:19]. {Again, just 2 individual persons and not 3:}

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Hebrews 1:2 **Hath in these last days spoken unto us by [HIS] SON, whom he hath appointed heir of all things, by whom also he made the worlds;** {Cp.: he1:2 & jn1:3 All things were made by him; and without him was not any thing made that was made.}

Matthew 28:19 says, "Baptising them into the name of the Father and of the Son and of the Holy Spirit". Here we clearly see the three Persons - the Father, the Son, and the Spirit. However, although the Father, Son, and Spirit are three, the name is one. This name tells us that God is three-in-one. Although God is uniquely one, there is still the matter of the three Persons - the Father, the Son, and the Spirit.

As explained in detail below, we have to be aware that this Matthew 28:19 verse is **NOT the Word of God.**

Matthew 28:18 **And Jesus came and spake unto them, saying, All POWER is given unto me in heaven and in earth.**

{The important fact that Jesus is telling His disciples in this verse is that He has received **All POWER** from His Father.}

Matthew 28:19 ¶ **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

{This verse tells us that there is a God, there is a Son and there is a Holy Spirit. This verse does not say anything about their nature, nor the relationship that they hold to each other, it does not tell us that there are 3 entities or persons, nor that God is made up of three persons, it does not tell us who the Holy Spirit is, nor that these 3 persons make 1 God, [the word God in this verse is not even mentioned], nor is anything said about the Godhead. This verse says absolutely nothing about any Co-equal, Co-essence, Co-eternal and Co-existent characteristics of these 3 persons or beings.

At Matthew 28:19 reference is made to "the name . . . of the Holy Ghost." But the word "name" does not always mean a personal name, either in Greek or in English. When we say "in the name of the law," we are not referring to a person. We mean that which the law stands for; its authority. Robertson's Word Pictures in the New Testament says: "The use of name [onoma] here is a common one in the Septuagint and the papyri for power or authority." So baptism 'in the name of the Holy Spirit' recognizes the authority of the spirit, that it is from God and functions by His divine will. This, His disciples understood, because they knew that God had given Jesus all authority; all power.}

What is the **ONLY** name under heaven whereby we can be saved?

Ac4:10 Be it known unto you all, and to all the people of Israel, that by the name of JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.

Ac4:12 Neither is there salvation in any other: for there is **NONE OTHER NAME** under heaven given among men, whereby we must be saved.

We do **NOT** call on the name of the Father or Holy Spirit to be saved in baptism; only JESUS who died for our sins. Nothing else is able to met that criteria.

We cannot prove this verse has been tampered with by the Catholic Church but what we do know is:

1) The Catholic Church confess to changing it. The Catholic Encyclopedia, II, page 263: "The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century."

2) Most theologians also agree that they did change it.

3) No one followed this supposed instruction and all were baptized in the name of Christ **ONLY!**

4) Other Scriptures say we are baptized and saved by calling on the name of the Lord **ONLY.**

5) **Eusebius** [c.260-339 AD] who saw the earliest manuscripts when he quoted this verse wrote that it said, "In My name".

The weight of evidence is overwhelming that Matthew 28:19 was changed to the words Father, Son, and Holy Spirit. Do those verses say that God, Christ and the Holy Spirit constitute a Trinitarian Godhead, that the three are equal in substance, power and eternity? No, they do not, no more than listing three people, such as Tom, Dick and Harry, means that they are three in one.

A study by F. C. Conybeare back in 1902 cites the following:

Eusebius cites this text (Matt. 28:19) again and again in works written between 300 and 336, namely in his long commentaries on the Psalms, on Isaiah, his *Demonstratio Evangelica*, his *Theophany* ...in his famous history of the Church, and in his panegyric of the emperor Constantine. I have, after a moderate search in these works of Eusebius, found eighteen citations of Matthew 28:19, and always in the following form: '**Go ye and make disciples of all the nations IN MY NAME, teaching them to observe all things, whatsoever I commanded you.**'... Eusebius is not content merely to cite the verse in this form, but he more than once comments on it in such a way as to show how much he set store by the words 'in my name'.

All the New Testament baptisms were carried out in the name of Jesus – ac2:38; ac8:12; ac8:16; ac10:48; ac16:15; ac18:8; ac19:5; ac22:16; ro6:3-4; 1co1:12-17; ga3:27; ep4:5 and 1p3:21: Question: Should the original Matthew 28:19 wording have been as we know it now, then why was every recorded apostle disobeying this commandment of Jesus? Answer: ???

1th5:21 PROVE ALL THINGS; hold fast that which is good.}

Paul in 1 Corinthians 1:13 stated: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

The obvious answer to this rhetorical question is, "No. You were baptized in the name of Christ because HE was crucified for you." Mk16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Ac22:16 And now why tarriest thou? arise, and BE BAPTIZED, and wash away thy sins, calling on THE NAME OF THE LORD.

We do NOT call upon the name of the Father, Son and Holy Spirit for there is no other name beside our Saviour for sin.

Ac4:12 Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved.

For Seventh-Day Adventists: "I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed." — (E.G. White, *Early Writings*, 220:2, 1882).

Note: This text was given to us in 1882: Should God's Word, the KJV Bible have been corrected by then, then this text would have been mere history for our [irrelevant] awareness only. No corrections were made between 1882 and the last, and 7th, KJV Bible update was made in 1900 by the Cambridge Press. Therefore, we should not be surprised to find out that God has permitted certain Bible verses to be altered. These alterations will deceive many - but not God's very elect who, by diligent study of His Word, will be led to a knowledge of all truth. Note also that Prophecy is History told to us in advance.

Jesus was not telling His disciples about God; He was telling them to firstly teach and then baptize all nations through the power given to Him. This verse does not tell us how Jesus wanted us to teach; that had already been done:

God the Father being the only true God [jn17:3]; that He is Lord of heaven and earth [mt11:25] and that He is the God of Israel [jn4:21-22].

That He, is the Son of God, that God was His Father [jn10:36, jn5:18].

That He came out from God; that is He was the only begotten Son of God [jn17:8, jn3:16].

That His Sonship gave Him His divine inheritance [jn5:23, 26].

That His divine Sonship was recognised by His friends and enemies [mt16:16; mk5:7].

The Spirit is Life [jn6:63]; His very own life and breath [jn20:22].

I [Jesus] will not leave you Comfortless; I [Jesus] will come to you [jn14:18]. So when Christ spoke of His Spirit, He was speaking of His person; the divinity of His character.

This is what the disciples learnt from Jesus; they did not hear that God was 3 persons in 1 trinity; this is what you now hear about baptism in mt28:19.

Are you concerned that you have been baptised in "the name of the Father, and of the Son, and of the Holy Spirit [Ghost]" and not in "the name of Jesus"? The best advise is that it is alright providing that it was not in 'the name of God the Father, God the Son and God the Holy Spirit'.

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.

{ I = Jesus Christ, in person, through His Holy Spirit which is the Holy Spirit of God}.

*The threefold distinction in God, which is expressed by the word 'Trinity,' is the **attempt of man** to conceive and express the meaning of the Infinite God in the terms of Jesus Christ, and we believe that the use of the phrase, 'The Father, the Son, and the Holy Spirit,' is the very best rendering of the **mystery** that can be given.*

So we have another mystery. If we are surrounded by mysteries when we seek the Word of God, then it would be more difficult to put our faith in God and Jesus. Jesus told 81 parables to His disciples and the people. Many of those He went on to explain their meaning to His disciples, when they were alone and away from the crowds. But the meaning of those other parables is understood. How? Through pray, guidance from God's Spirit and diligent study. God wants us to understand what He has said – not for his Word to be kept in secrecy, nor in ambiguity.

Following prayer, then through the Holy Spirit of God, we have to let the Bible and the Spirit of Prophecy speak to us and tell us what it means. To fall back upon any conception or expression of man to find a meaning is most unreliable.

Romans 15:4 **For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**

Isaiah 28:9 ¶ **Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.**

Isaiah 28:10 **For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:**

Isaiah 28:11 **For with stammering lips and another tongue will he speak to this people.**

Isaiah 28:12 **To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing: yet they would not hear. [ro3:19, 1co14:21]**

Isaiah 28:13 **But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken. {2 Timothy 2:15}**

2 Timothy 2:15 **Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. {Isaiah 28:9-13}**

Joshua 1:8 **This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.**

Proverbs 4:10 **Hear, O my son, and receive my sayings; and the years of thy life shall be many.**

Proverbs 4:11 **I have taught thee in the way of wisdom; I have led thee in right paths.**

Proverbs 4:12 **When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.**

Proverbs 4:13 **Take fast hold of instruction; let [her] not go: keep her; for she [is] thy life.**

Acts 17:10 ¶ **And the brethren immediately sent away Paul and Silas by night unto Berea: who coming [thither] went into the synagogue of the Jews.**

Acts 17:11 **These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.**

2 Timothy 3:16 **All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

2 Timothy 3:17 **That the man of God may be perfect, thoroughly furnished unto all good works.**

Luke 4:4 **And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. [Deuteronomy 8:3; Matthew 4:4]**

Deuteronomy 8:3 **And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live. [Matthew 4:4; Luke 4:4]**

Matthew 4:4 **But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. [Deuteronomy 8:3; Luke 4:4]**

Isaiah 55:11 **So shall my word be that goeth forth out of my mouth: IT SHALL NOT RETURN UNTO ME VOID, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.**

Psalms 119:47 **And I will delight myself in thy commandments, which I have loved.**

Psalms 119:48 **My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.**

Psalms 119:11 **Thy word have I hid in mine heart, that I might not sin against thee.**

Psalms 119:15 **I will meditate in thy precepts, and have respect unto thy ways.**

Psalms 119:16 **I will delight myself in thy statutes: I will not forget thy word.**

Psalms 119:18 **Open thou mine eyes, that I may behold wondrous things out of thy law.**

Psalms 119:24 **Thy testimonies also [are] my delight [and] my counsellors.**

Psalms 37:31 **The law of his God [is] in his heart; none of his steps shall slide.**

The Trinity is revealed in the Old Testament. It is even implied in Genesis 1:1: "In the beginning God created the heaven and the earth." In the Hebrew language, **THE WORD "GOD" [ELOHIM] IS MORE THAN TWO IN NUMBER**, whereas the verb "create" is singular in number. [While in English we just have singular and plural, Hebrew has singular, dual and plural.] This contains the meaning that God is three-in-one. Although God is uniquely one, there is still the matter of threefoldness, for He is the Father, Son, and Spirit.

Oh dear! What a mess. Some bits of this are right, but most of this is wrong.

Firstly, there is inconsistency. Having been told that the Trinity **HADN'T BEEN INVENTED** we now are told that "The Trinity is revealed in the Old Testament."

James 1:8 **A double minded man [is] unstable in all his ways.**

Now consider Genesis 1:1

Genesis 1:1 ¶ **In the beginning God created the heaven[s] and the earth.**

{IN THE BEGINNING (Alpha), THE THEOS (Alpha & Omega) CREATED (perfectly without flaw, without waste, without corruption,) THE UNIVERSE AND THE EARTH. - The Assyrian word "Elohim" can be either singular or plural, see Exodus 7:1 & Exo 32:4. But the Greek Septuagint used the word "**THEOS**" which **is a singular word**, not plural. All evidence is that THEOS is a single Being, ONE Spirit. NOT three. Theos is singular in this verse as well as in all verses which use the word "Theos".}

Genesis 1:2 **And the earth was without form, and void; and darkness [was] upon the face of the deep. And the SPIRIT OF GOD moved upon the face of the waters.**

{Right from the very beginning, the Holy Spirit has an owner – God the Father. Bible findings: Holy Spirit of God = 1; Holy Spirit = 7; Spirit of God = 26; Spirit of the Lord = 31 but no god the [holy] spirit.}

Genesis 1:1 - bereshith **BARA 'ELOHIM** 'eth hashamayim

In this Genesis 1:1 verse is the phrase **BARA 'ELOHIM**. The word **BARA** literally means "HE created," where "HE" (singular) is the **subject of the verb**. The word **ELOHIM** is also the subject of the verb, so even though it is a plural noun, it is being **used in a singular sense and must be translated as "God created"** not "gods created." If the author had wanted to say "gods created" then it would have been written as **baru ELOHIM** where the verb **baru** means "**they** created."

So, although **ELOHIM** has plural morphology, it has **SINGULAR verb agreement when referring to God**, and plural verb agreement when referring to judges, angels, and other deities. That is to say **Genesis 1:1 says "BARA ELOHIM", singular created, not "Baru ELOHIM", plural created.**

Hence the related and following verb denotes the plurality or otherwise of the [pro-]noun.

People who do not speak Hebrew tend to look at it in a way too simplistic way. The Hebrew word "**ELOHIM**" has multiple meanings and can be multiple OR singular depending on context.

Thus to know what is meant and how it should be read, you need to know the context of the usage. So this is why linear translations of Hebrew texts fail - **Hebrew is a context sensitive language and usage and grammar around a word can change its meaning and implications.**

Yes, in English we just have singular and plural, whereas Hebrew has singular, dual and plural, but the noun is dependant upon its associated verb. So one must always consider the context in which it is used.

Also, when considering the Hebrew dual and plural forms, there is a **standardised TWO**. Should the plural denote a higher number then additional Hebraic letters would occur to the accepted unwritten norm.

In reference to God in Genesis 1:1, and elsewhere, it is singular - the form used to denote majesty and greatness. If you read the Torah you will see that every time it is used for God, the verbs used for it are in the singular.

THE TRINITY OF THE GODHEAD IS ALSO IMPLIED IN THE THREEFOLD BLESSING IN NUMBERS 6:24-26

Trinity? Implied? That is really stupid. Just because there are 3 blessings cited, it does not infer the Trinity. This kind of statement is like saying that the references to "**Holy**" in the 2 verses below relate to the Trinity. These joyful proclamations are a natural act of giving great praise to God during a unique and long awaited wonderful event.

Isaiah 6:3 **And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.**

The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they see the future, when the whole earth shall be filled with His glory, the **triumphant song of praise** is echoed from one to another in melodious chant, "**Holy, holy, holy, is the Lord of Hosts.**" **They are fully satisfied to glorify God**; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshipping Him, their highest ambition is fully reached (RH Dec. 22, 1896). {4BC 1140.3}

Revelation 4:8 **And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.**

On either side of the cloudy chariot were wings, and beneath it were living wheels; and as the cloudy chariot rolled upward, the wheels cried, Holy, and the wings, as they moved, cried, Holy, and the **retinue of holy angels** around the cloud cried, **Holy, Holy, Holy, Lord God Almighty**. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upward to the holy city. Before entering the holy city, the saints were arranged in a perfect square, with Jesus in the midst. He was head and shoulders high above the saints, and head and shoulders above the angels. His majestic form, and lovely countenance, could be seen by all in the square. {1SG 208.1}

Numbers 6:22 ¶ **And the LORD spake unto Moses, saying,**

Numbers 6:23 **Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,**

Numbers 6:24 **The LORD bless thee, and keep thee:**

Numbers 6:25 **The LORD make his face shine upon thee, and be gracious unto thee:**

Numbers 6:26 **The LORD lift up his countenance upon thee, and give thee peace.**

Numbers 6:27 **And they shall put my name upon the children of Israel; and I will bless them.**

So what can we learn about the above verses?

Holiness to the Lord is the badge of God's people. The blessing of God is pronounced upon those who keep holy the day which He has set apart. "The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying unto them, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." {Lt162-190}

The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs. "The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel saying unto them,

"The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace.

And they shall put My Name upon the children of Israel;

And I will bless them." Numbers 6:22-27. {6T 350.3}

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee. **The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.** And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Verses 8-13. {MH 284.3}

To Aaron the high priest and his sons the direction was given: {MH 285.1}

"On this wise ye shall bless the children of Israel, saying unto them,

Jehovah bless thee, and keep thee:

Jehovah make His face to shine upon thee,

And be gracious unto thee:

Jehovah lift up His countenance upon thee,

And give thee peace.

So shall they put My name upon the children of Israel;

And I will bless them.

"As thy days, so shall thy strength be.

There is none like unto God, O Jeshurun,

Who rideth upon the heaven for thy help,
And in His excellency on the skies.
The eternal God is thy dwelling place,
And underneath are the everlasting arms. . . .
Israel dwelleth in safety,
The fountain of Jacob alone,

In a land of corn and wine;
Yea, His heavens drop down dew.
Happy art thou, O Israel:
Who is like unto thee, a people saved by the Lord,
The shield of thy help,
And that is the sword of thy excellency!

Numbers 6:23; 6:24-27, A.R.V.;

Deuteronomy 33:25-29, R.V. {MH 285.2}

The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elisha, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results. To us it is written: {MH 285.3}

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

The Spirit of Prophecy does not have many references about these verses but the Words of the Adventist Pioneers say:

Turn to Numbers 6:23-27: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee: the Lord lift up his countenance upon thee and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." **Now that is the blessing with which the high priest blessed when the Day of Atonement was over. When the work of atonement was finished and the priest come out of the temple to sanctify and bless the people, that is the blessing. And in that blessing what did he put upon them?** He "shall put my name upon the children of Israel." **The judgment was passed, and they were secure. That was in the figure.** {March 2, 1893 A. T. Jones, GCDB 455.3}

Now turn to Rev. 3:9-12: "Behold, I will make them of the synagogues of Satan, which say they are Jews and are not but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." **That message was the message that was given when the Day of Atonement began, was it not, our Day of Atonement?** {March 2, 1893 A. T. Jones, GCDB 455.4}

That was fulfilled when the Day of Atonement began. {March 2, 1893 A. T. Jones, GCDB 455.5}

First let us take that wonderful blessing that God commanded Aaron and his sons to pronounce upon the children of Israel: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." Num. vi. 24-26. **So there is grace in the shining of the face of the Lord. And what does grace do? The grace of God bringeth salvation. Titus ii. 11. "By grace are ye saved." Eph. ii. 9. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 7. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." Rom. v. 20, 21. So in the shining of the Lord's face there is forgiveness and salvation-eternal life.** {April 6, 1893 E. J. Waggoner, PTUK 97.6}

Further, there is peace in the lifting up of the countenance upon us. **Peace is the opposite of enmity and strife. Sin is enmity.** "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. **Therefore the giving of peace is the taking away of sin, and the bestowing of righteousness.** "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight." Col. i. 21, 22. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition, . . . that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. ii. 14-15. **So in the lifting up of God's countenance upon us there is the taking away of sin, and the giving of righteousness.** {April 6, 1893 E. J. Waggoner, PTUK 97.7}

"The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. And thou shalt put My name upon the children of Israel, and I will bless them." Num. vi. 22, 27. **The name of the Lord is mercy and grace and peace. This name put upon the soul, keeps it.** The Lord says of the one who believes Him, and thus has the victory that has overcome the world, "I will write upon Him the name of My God, and the name of the city of My God, . . . and My new name." Rev. iii. 12. **So the trusting soul will be as safe as the Now Jerusalem, and as God Himself.** He says, "They that feared the Lord spake one with another, and the Lord hearkened and heard and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts." {April 18, 1901 E. J. Waggoner, PTUK 244.7}

Those who trust in the name have the name written upon them, and that shows to whom they belong. This is a pledge of safety, for the Lord will keep His own. **His name upon us shows that we are His property, and He will defend us with His life against all adversaries.** The devil knows the name of the Lord, and trembles at its power. He knows that God has put a hedge about every soul who trusts in His name. Though Satan goes about like a roaring lion seeking whom he may devour, we are safe so long as we abide in the name of the Lord; and that name abides for ever. **"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever."** Ps. cxxv. 2. {April 18, 1901 E. J. Waggoner, PTUK 244.8}

What a glorious promise, then, is the commandment that we shall never take the name of the Lord our God in vain! {April 18, 1901 E. J. Waggoner, PTUK 244.9}

The Lord directed Aaron how to bless his people, thus: "The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace." Num.vi,24-26. "And Aaron lifted up his hand towards the people, and blessed them." Lev.ix.22. **When Ezra in deep trial would prevail with God, he says, "I fell upon my knees, and spread out my hands unto the Lord my God."** See Ezra ix,5. {January 1851 JWe, ARSH 40.13}

At the dedication of the Temple, Solomon "kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven." IIChron.vi,13. On that night in which our blessed Lord was betrayed, he retired a little from his disciples, and kneeled down, and prayed. See Luke xxii,41. "And he led them out as far as to Bethany; and he lifted up his hands, and blessed them," and passed into heaven. Chap.xxiv,50. Much more might be adduced from the Old and New Testament, to prove the attitude of God's humble praying people, when in prayer before him. But this may suffice; for every real Christian knows when he kneels before the Great and Mighty God, who is ever ready to answer every sincere petition, how instinctively the hands will rise with the voice, as though reaching for the very answer that the soul is crying for. Some may think it makes no difference, if they only get down from a standing position, how they present themselves in prayer before God. **Let such practice the above plain Scripture rule, both in private and social seasons of prayer, and they will soon learn (if their hearts are right before him) that the apostle Paul, both saw, and felt the difference between the wrong and right position.** Hence his earnest exhortation, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." **In the great and dreadful day of the Lord, when destruction upon destruction is cried, and the whole land shall be desolate, as Jeremiah has prophesied in his fourth chapter, especially verses 19-31, the spreading forth of hands by the daughter of Zion, (the remnant in the time of Jacob's trouble,) will be as universal as the day and night prayer; for "their souls will be wearied because of murderers."** JOSEPH BATES. Fairhaven, Mass., Nov. 24, 1850. {January 1851 JWe, ARSH 40.14}

Turning again to another statement found in the sixth chapter of Numbers, we find the commission that God gave to his priests in dealing with the people. Speaking of what should be done for the people, he said to Aaron, as recorded in verses 23-27: "On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel." **What name?--"Merciful, gracious, long-suffering, abundant in goodness," etc. And the priest was to bless the people by putting the name of God upon them, which is his glory.** {April 15, 1901 N/A, GCB 243.4}

THE TRINITY OF THE GODHEAD IS ALSO IMPLIED IN THE THREEFOLD BLESSING IN NUMBERS 6:24-26 and in the threefold praise to God in Isaiah 6:3. Is the reason the seraphim in heaven say, "Holy, holy, holy," because the God whom they praise is one-in-three? When Isaiah 6:3 is taken with verse 8 of the same chapter, we see that this God whom the seraphim praise speaks of Himself as "Us," indicating that, according to the context, He has a threefold Person.

Isaiah 6:1 ¶ In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Isaiah 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

Isaiah 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isaiah 6:5 ¶ Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Isaiah 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:

Isaiah 6:7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Isaiah 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.

Isaiah 6:9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [Isaiah 29:10, Matthew 13:14, Romans 11:8]

Isaiah 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. [John 12:40]

IN ADDITION TO MATTHEW 28:19, NUMEROUS PASSAGES IN THE NEW TESTAMENT CLEARLY REVEAL THAT GOD IS TRIUNE. First 1 Peter 1:2 says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here the three divine Persons, the Father, Spirit, and Son, are mentioned together.

Matthew 28:19 and the Triune have already been covered.

1 Peter 1:1 ¶ Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter 1:3 Blessed [be] the GOD and Father of our Lord JESUS CHRIST, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1 Peter 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1 Peter 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1 Peter 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1 Peter 1:8 Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory:

1 Peter 1:9 Receiving the end of your faith, [even] the salvation of [your] souls.

1 Peter 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace [that should come] unto you:

1 Peter 1:11 Searching what, or what manner of time the SPIRIT OF CHRIST which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. {The SPIRIT OF CHRIST being the SPIRIT OF GOD and not a separate god.}

The same is true of Revelation 1:4-5, where the Apostle John says, "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ" This passage clearly reveals that God is triune. Therefore, according to the pure word of the Bible, God is uniquely one, and this unique God is triune, the Father, the Son, and the Spirit.

Triune means consisting of three in one. We have already established that **God is a SEPARATE DIVINE BEING TO HIS SON.**

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of EACH. {8T 268.1}. Also {CCh 76.4} and {MH 421.2}.

God is the FATHER of Christ; and Christ is the SON of God. To Christ has been given an EXALTED position. He has BEEN MADE EQUAL with the Father. All the councils of God are opened unto His Son. {Ms111-1903}. Also {CCh 76.4} and {8T 268.3} {Jesus has BEEN MADE EQUAL – so how can He be part of a Co-equal, Co-essence, Co-eternal, Co-existent 3 god trinity?}

Revelation 22:1 ¶ And he showed me a pure river of water of life, clear as crystal, proceeding out of THE THRONE OF GOD AND OF THE LAMB. {NB: TWO Divine Beings sit on the throne. GOD, who is THE FATHER, and His Only Begotten Son, JESUS CHRIST. TWO Divine Beings have a kingdom [See v.3 & Ep5:5].}

Revelation 22:3 **And there shall be no more curse: but THE THRONE OF GOD AND OF THE LAMB shall be in it; and his servants shall serve him:** {No trinity “god the holy spirit” sits upon the throne – only GOD THE FATHER, and His Only Begotten Son, JESUS CHRIST.}

One more verse shall be added to the above which again shows that there are **2 SEPARATE Divine Beings:**

1 Corinthians 8:6 **But to us [there is but] ONE GOD, THE FATHER, of whom [are] all things, and we in him; AND ONE LORD JESUS CHRIST, by whom [are] all things, and we by him.** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1 Corinthians 8:4; ep4:6; 1ti2:5; ja2:19]. {Again, just 2 individual persons and not 3:}

Revelation 1:1 ¶ **The Revelation of JESUS CHRIST, which GOD gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:**

Revelation 1:2 **Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.**

Revelation 1:3 **Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time [is] at hand.**

Revelation 1:4 **John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;**

Revelation 1:5 **And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,**

Revelation 1:6 **And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen.**

This {Revelation 1:1-18} is a most powerful testimony, but its true significance is but dimly discerned. Let the student of Scripture carefully ponder every word in the first chapter of Revelation, for every sentence and every word is of weight and consequence. {Ms106-1897}

In Revelation 1:4 we read “**from him which is, and which was, and which is to come**”. By comparing this verse with Revelation 1:8 and Revelation 4:8 we identify this as God the Father. Jesus Christ is named in Revelation 1:5.

Revelation 1:8 **I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.**

Revelation 4:8 **And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.**

The **seven Spirits** of Revelation 1:4 relate to the Holy Spirit of God; the number seven implying Spiritual Completeness / Perfection – Holy Spirit.

In Revelation 1:4-5 we see the Godhead - the three heavenly great [and highest] powers, the three dignitaries of heaven, the three living persons of the heavenly trio. What we don't have is any suggestion of a 3in1 / 1in3 format. Therefore the claim that “This passage clearly reveals that God is triune.” is false.

The Father cannot be described by the things of earth. **The Father is all the fulness of the Godhead bodily** and is invisible to mortal sight. {Ms21-1906}

The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be “the express image of His person.” “**God** so loved the world that He **gave His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life.” **Here is shown the personality of the Father.** {Ms21-1906}

The Comforter that Christ promised to send after He ascended to heaven, **is the Spirit in all the fulness of the Godhead**, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. **There are three living persons of the heavenly trio**; in the name of these **three great powers—the Father, the Son, and the Holy Spirit**—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. {Ms21-1906}

The Lord Jesus came to our world to represent the Father. He represented God, not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character—adorned with the beauty of divine loveliness. And of those who are thus transformed in character it is said, “Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.” {Ms24-1891}

Christians should bear in mind that **God has a personality as verily as has Christ.** They should so represent Christ's person and conduct that by doing His works they will manifest the character and spirit of the Father. **Christ is the express image of His Father's person and character.** Those who are imbued with **His Spirit** will have an intense love for every one for whom He died and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with **His Spirit**, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God. {Ms130-1902}

Christ came to our world to represent in HIS life and teachings the character of God. He came as the express image of His Father's person, not of His essence. He represented the personality of God. Only those who see that the cross is the center of all hope for the human family can understand the precious gospel that Christ taught. By His life and death He taught that only in obedience to God's commandments is there safety and life and exaltation for man. {Ms83-1903}

Our ministers must be very careful not to enter into controversy in regard to **the personality of God**. This is a subject that they are **not to touch**. It is a mystery, and the enemy will surely lead astray those who enter into it. We know that Christ came in person to reveal God to the world. **God is a person, and Christ is a person.** Christ is spoken of in the Word as "the brightness of His Father's glory, and the express image of His person." {Ms46-1904}

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must **also be a divine person**, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God." {Ms20-1906} {1 Corinthians 2:11}

There have been many attempts to explain how God can be three and, at the same time, one. One attempt is known as modalism. I was born a son, I became a husband, and then I became a father. So at different times I have been son, husband and father, sometimes all three at once. Modalism teaches that God is one Person who at different times plays different roles. But this won't do. The modalist wants the oneness of God but is unhappy with the three-ness of God. Others like to conceive God as a committee, group of three beings who are one in nature, in character, in purpose, and thus agree about everything; this view wants the three-ness of God but is uncomfortable about His oneness.

Attempts to justify a mistaken belief. The answer is to just accept the Word of God, not man's interpretation, and to prove all such things by prayer and diligent study.

Psalms 94:11 **The LORD knoweth the thoughts of man, that they [are] vanity.**

1 Thessalonians 5:21 **PROVE ALL THINGS; hold fast that which is good.**

1 Corinthians 2:9 **But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.** [1s64:4]

1 Corinthians 2:10 **But God hath revealed [them] unto us by HIS Spirit: for the Spirit searcheth all things, yea, the deep things of God.**

1 Corinthians 2:11 **For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.**

1 Corinthians 2:12 **Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.**

1 Corinthians 2:13 **Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.**

1 Corinthians 2:14 **But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.**

THE BIBLE REVEALS THAT ALL THREE - THE FATHER, SON, AND SPIRIT - ARE GOD. That the Father is God is shown by Ephesians 1:17, which speaks of God being the Father of glory.

Father of glory, yes, but don't over-look the preceding words.

As God the Father, the God of glory, He is the **GOD of our LORD JESUS CHRIST**. Jesus is the **Son of God**.

If Jesus was God, then He would not have no need for a God. Also as God He could not have died on that Roman cross; [hypothetically] as God He would have been able to raise Himself up. Again and preceding this, He could not have come to a sinful earth – everything sinful would have been instantly destroyed.

These points are also very relevant in defusing the next section.

Ephesians 1:17 **That the GOD of our LORD JESUS CHRIST, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:**

Ephesians 1:18 **The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,**

Ephesians 1:19 **And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,**

Ephesians 1:20 **Which HE wrought in Christ, when HE {God} raised him {Jesus} from the dead, and set [him] at HIS own right hand in the heavenly [places], {As a "god the son" then 1: he could not die, but if so, 2: he would be able to raise himself.}**

That the Son is God is proved by Hebrews 1:8 where the Son is addressed by the Father as God.

See the section above. In Hebrews 1:8 God the Father confirms the **Divinity** of His Only Begotten Son.

Ephesians 4:6 **ONE GOD AND FATHER OF ALL, WHO [IS] ABOVE ALL, and through all, and in you all.** [de6:4; is42:8; ml2:10; mk12:29-30,32; jn17:3; ro3:30; 1co8:4&6; 1ti2:5; ja2:19]

1 Corinthians 15:27 **For he {God} hath put all things under his {Jesus} feet. But when he {God} saith all things are put under [him {Jesus}], it is] manifest that he {God} is excepted, which did put all things under him {Jesus}.**

1 Corinthians 15:28 **And when all things shall be subdued unto him {Jesus}, then shall the Son also himself {i.e. Jesus} be subject unto him {God} that put all things under him {Jesus}, that God may be all in all.** {Such action would not occur with a 3 Co-equal, Co-essence, Co-eternal, Co-existent god-being trinity}

Romans 8:9 **But ye are not in the flesh, but in the Spirit, if so be that the SPIRIT OF GOD dwell in you. Now if any man have not the SPIRIT OF CHRIST, he is none of his.** {Thus, the Holy Spirit is both the SPIRIT OF GOD and the SPIRIT OF CHRIST.}

Romans 8:10 **And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.** [1co15:45]

Romans 8:11 **But if the Spirit of HIM {God} that raised up Jesus from the dead dwell in you, he {God} that raised up Christ from the dead shall also quicken your mortal bodies by HIS {God} Spirit that dwelleth in you.**

Hebrews 1:1 ¶ **GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.**

Hebrews 1:2 **Hath in these last days spoken unto us by [his] SON, whom he hath appointed heir of all things, by whom also he made the worlds;** {Cp.: he1:2 & jn1:3 All things were made by him; and without him was not any thing made that was made.}

Hebrews 1:3 **Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH;** {No-one sits on the left of God. God the Father is not seated in the centre of His throne.}

Hebrews 1:4 **Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.**

Hebrews 1:5 **For unto which of the angels said he at any time, Thou art my Son, THIS DAY have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?** {Note: Hence Pre and Post days would occur to THIS DAY. The word begotten means derived from something which is already in existence.}

Hebrews 1:6 **And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him [singular].** {The word begotten means derived from something which is already in existence.}

Hebrews 1:7 **And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.**

Hebrews 1:8 **But unto the SON [he saith], THY throne, O GOD, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.** {God the Father confirms the Divinity of His Only Begotten Son} {Sceptre = an ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty}

That the Spirit is God is proved by Acts 5:3-4 which says that Ananias, in lying to the Holy Spirit, actually lied to God.

The Spirit is **not** God; it is the Spirit of God. "Spirit of God" occurs 26 times in the Bible. "Spirit of Christ" occurs 2 times and the "Spirit of Jesus" occurs once. The Holy Spirit **always** has a Divine Owner – ultimately that is God the Father.

Acts 5:1 ¶ **But a certain man named Ananias, with Sapphira his wife, sold a possession,**

Acts 5:2 **And kept back [part] of the price, his wife also being privy [to it], and brought a certain part, and laid [it], at the apostles' feet.**

Acts 5:3 **But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land?**

Acts 5:4 **Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.**

Acts 5:5 **And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.**

Isaiah 9:6 shows that the Father is eternal, Hebrews 1:12 reveals that the Son is eternal,

Isaiah 9:6 **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

Isaiah 9:7 **Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

Hebrews 1:8 **But unto the SON [he saith], THY throne, O GOD, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.** {God the Father confirms the Divinity of His Only Begotten Son} {Sceptre = an ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty}

Hebrews 1:9 **Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.**

Hebrews 1:10 **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:**

Hebrews 1:11 **They shall perish; but thou remainest; and they all shall wax old as doth a garment;**

Hebrews 1:12 **And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.**

Hebrews 1:13 **But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?**

Hebrews 1:14 **Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?**

and Hebrews 9:14 proves that the Spirit is eternal.

Absolutely correct. The Holy Spirit [of God] belongs to God the Father, who has always existed.

Hebrews 9:11 **But Christ being come an high priest of {ton} good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;**

Hebrews 9:12 **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place {eis hagia}, having obtained eternal redemption [for us].**

Hebrews 9:13 **For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

Hebrews 9:14 **How much more shall the blood of CHRIST, who through the ETERNAL SPIRIT offered himself without spot to GOD, purge your conscience from dead works to serve THE LIVING GOD?**

Hebrews 9:15 **And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.**

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself DIVESTED of the personality of humanity and independent thereof. HE WOULD REPRESENT HIMSELF AS PRESENT IN ALL PLACES BY HIS HOLY SPIRIT, AS THE OMNIPRESENT. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you [John 14:26].** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you [John 16:7]. {14MR 23.3} (Ellen White, Manuscript Releases, vol. 14, pages 23, 24; written February 18 and 19, 1895)

Hence, any claim that the three Persons of the Godhead are not eternal, e.g. that Christ had a beginning at some remote time in the distant past, is a denial of the clear revelation of the Bible.

Hence, any claim that the three Persons of the Godhead are not eternal, e.g. that Christ had a beginning at some remote time in the distant past, is **a denial of** the clear revelation of the Bible.

There are 5 divisions of Time:

1. Throughout Eternity [Everlasting] Past.
2. From Eternity [Everlasting] Past until Now.
3. The Present - Now.
4. The Future until Eternity [Everlasting] Future.
5. Throughout Eternity [Everlasting] Future.

Human minds are not capable of comprehending any of 1. and the majority of 2..

God the Father and His Holy Spirit have always existed. They are 1. - 5.

The Son of God was formed by God and has existed From Eternity [Everlasting] Past.

And the Son of God declares concerning Himself: {PP 34:1 1890}

Proverbs 8:22 **The LORD possessed me in the beginning of his way, before his works of old.**

Proverbs 8:23 **I was set up FROM everlasting, from the beginning, or ever the earth was.** {From, NOT THROUGHOUT} {French LSG has DEPUIS = SINCE}

Proverbs 8:24 **When [there were] no depths, I WAS BROUGHT FORTH; when [there were] no fountains abounding with water.** {A son is brought forth from his father}.

Proverbs 8:25 **Before the mountains were settled, before the hills WAS I BROUGHT FORTH:** {A son is brought forth from his father}.

Proverbs 8:26 **While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.**

Proverbs 8:27 **When he prepared the heavens, I [was] there: when he set a compass upon the face of the depth:**

Proverbs 8:28 **When he established the clouds above: when he strengthened the fountains of the deep:**

Proverbs 8:29 **When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:**

Proverbs 8:30 **Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him;** {A son is often by the side of his father when he is brought / growing up}.

"His name shall be called Immanuel, . . . God with us." "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." **FROM the days of eternity the Lord Jesus Christ was one with the Father;** He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel." {DA 19.1}

When in the fulness of time the Son of the infinite God CAME FORTH from the BOSOM of the Father to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction. {ST, May 17, 1905 par. 5}

The Eternal Father, the unchangeable one, GAVE his only begotten Son, TORE FROM HIS BOSOM Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. {RH, July 9, 1895 par. 13 'The Duty of the Minister and the People'}

J.N. Andrews said, "**And as to the Son of God...He had God for His Father, and did, at some point in the eternity of the past, have beginning of days.**" J N Andrews. The Review and Herald, Sept. 7, 1869.

All fundamental Christians agree that God is uniquely one and that He is eternally the Father, Son, and Spirit. They emphasize the aspect of God's being one-in-three, but they often neglect the aspect of His being three-in-one. However, this also is clearly revealed in the pure Word of God and must be faithfully believed and proclaimed. Nevertheless, if we approach the Scriptures with human wisdom, with the motive of finding justification for our own preconceived concepts, or with the aim of preserving traditional, man-made theological systems, we may ignore the aspect of God's being the three-in-one. To do this is to be unfaithful to the whole scriptural revelation of the Triune God. Therefore, as those who would be faithful to all that the Scriptures have spoken concerning the Triune God, we must clearly show forth those verses in the Word which reveal that God is three-in-one.

From the answers given to this document, we have **ample proof** that the Trinity is a false doctrine, that the words Trinity and Triune are not in the Word of God [the Bible and the Spirit of Prophecy]. That the Trinity claims for their Biblical endorsement are in error and their proof often goes no further than a statement on the printed words of the original document. Also, that some points of the Trinity doctrine are just a mystery, and that the Trinity has Catholic connections.

WE HAVE SEEN THAT GOD IS THE FATHER, SON, AND SPIRIT. However, if we emphasise the Three at the expense of the One, we may fall, although perhaps unconsciously and unintentionally, into tritheism. **VANCE FERRELL IN HIS BOOK, DEFENDING THE GODHEAD, IS SO CONCERNED TO EXPRESS THE THREE-NESS OF GOD THAT HE TRIES TO EXPLAIN AWAY THE ONENESS OF GOD. SO WHILE HE TEACHES THAT THE FATHER IS GOD, THE SON IS GOD AND THE SPIRIT IS GOD, HE TEACHES THAT THERE ARE THREE GODS, NOT ONE.**

WE HAVE SEEN NOT SEEN THAT GOD IS THE FATHER, SON, AND SPIRIT.

Don't spend time reading such books; nor just accepting what the pastor says, or your church says. Pray and check things out yourself from God's Word: prove all things. That is our duty - by diligently studying; through that, the Holy Spirit **WILL** speak and guide you.

WE MUST TEACH BOTH ASPECTS OF THE TRIUNE GOD - the aspect of the Three being One and the aspect of the One being Three. Only by so doing can we avoid the extremes of modalism and tritheism. It is at the point of teaching these two aspects that we are most acutely aware of the unfathomable mystery of the Triune God. **We simply cannot adequately explain this mystery.** We can only believe what the Bible says and testify of it without attempting to explain it. **NOWHERE DOES THE BIBLE REQUIRE THAT WE EXPLAIN THE WORD OF GOD OR ATTEMPT, THROUGH HUMAN LOGIC, TO RECONCILE ITS STATEMENTS.** We are simply to believe whatever God has spoken.

WE MUST NOT TEACH BOTH ANY ASPECTS OF THE TRIUNE / TRINITY GOD. For, knowingly, you would be breaking the First and Second Commandments that Jesus said were the greatest. Knowingly, you would also be encouraging others to do the same.

Exodus 20:3 **THOU SHALT HAVE NO OTHER GODS BEFORE ME.** { ME is singular – not a 3 in 1 god.}

Exodus 20:4 **Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:**

Exodus 20:5 **THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; { I - God is singular – not a 3 in 1 god.}**

John 17:3 **AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, whom THOU hast sent.** [Deuteronomy 6.4; Isaiah 42.8; Malachi 2.10; Mark 12.29-30 32; Romans 3.30; 1Corinthians 8.4 6; Ephesians 4.6; 1 Timothy 2.5; James 2.19]. {What is life eternal ? **THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST** }.

NOWHERE DOES THE BIBLE REQUIRE THAT WE EXPLAIN THE WORD OF GOD

WHAT ??? - That is precisely our commission. To explain God's message to those in Babylon.

Matthew 28:20 **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.**

{ I = Jesus Christ, in person, through His Holy Spirit which is the Holy Spirit of God}.

THE BIBLE DECLARES THAT ALL THREE - THE FATHER, THE SON, AND THE SPIRIT - ARE ONE. ACCORDING TO THE PURE WORD OF ISAIAH 9:6, THE SON IS THE FATHER. IN THIS VERSE WE SEE TWO LINES: THAT THE CHILD TO BE BORN IS CALLED THE MIGHTY GOD, AND THAT THE SON WHO IS GIVEN TO US IS CALLED THE EVERLASTING FATHER. IF WE ACCEPT THE FIRST LINE, THEN WE MUST ACCEPT THE SECOND. ALL FUNDAMENTAL CHRISTIANS ACCEPT THE FIRST LINE - THAT THE CHILD IS THE MIGHTY GOD - BUT DUE TO THEIR TRADITIONAL TERMINOLOGY AND UNDERSTANDING, FEW ACCEPT THE SECOND - THAT THE SON IS THE EVERLASTING FATHER.

Isaiah 9:6 **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

Isaiah 9:7 **Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

Jesus has many names [see below] but He is never the **Almighty God**. Yes, He will reign an Everlasting King but He will always respect His heavenly Father.

Contemplating the fate of the city he had loved, the soul of Jesus yearned over the child of his care. Unrequited love broke the heart of the Son of God. Little did the multitude know of the grief that weighed upon the spirit of Him whom they worshiped. They saw his tears and heard his groans, and for a brief space a mysterious awe interrupted their joyful demonstrations; but they could not understand the meaning of his lamentation over Jerusalem. Meanwhile, reports were brought to the rulers that Jesus was approaching the city attended by a great concourse of people. In trepidation they go out to meet him, hoping to disperse the crowd by means of their authority. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire who and what is the cause of all this tumultuous rejoicing. As they, with much authority, repeat their question,--Who is this? the disciples, filled with a spirit of inspiration, are heard above all the noise of the crowd, repeating in eloquent strains the prophecies which answered this question. Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is **Melchizedek, King of Salem, King of Peace**. Jacob will tell you, He is **Shiloh** of the tribe of Judah. Isaiah will tell you, **Immanuel, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace**. Jeremiah will tell you, **The Branch of David, the Lord, our righteousness**. Daniel will tell you, He is **the Messiah**. Hosea will tell you, He is the **Lord God of Hosts**, the Lord is his memorial. John the Baptist will tell you, He is the **Lamb of God** who taketh away the sin of the world. The great Jehovah has proclaimed from his throne, This is **my beloved Son**. We, his disciples, declare, This is **Jesus, the Messiah, the Prince of Life, the Redeemer** of the world. And even the Prince of the powers of darkness acknowledges him, saying, "I know thee who thou art, **the Holy One of God**." {4Red 127.2}
The Holy Spirit through Isaiah points us to God, the living God, as the chief object of attention--to God as revealed in Christ. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" [Isaiah 9:6]. {16MR 334.1}

*But if we read this verse in simplicity, without bias or preconceived concepts, we must confess that it means what it says – that **THE SON IS THE EVERLASTING FATHER**. However, **WE SHOULD READ THIS VERSE** and testify of its truth **WITHOUT DRAWING ANY UNWARRANTED CONCLUSIONS FROM IT, OR WITHOUT ATTEMPTING TO RECONCILE IT WITH THOSE PORTIONS OF THE WORD WHICH CLEARLY INDICATE THE DISTINCTION BETWEEN THE SON AND THE FATHER**. One aspect of the mystery of the Triune God is that the Father and the Son are one, yet are two. Isaiah 9:6 reveals that They are one, and as those who believe the pure Word of God without adding anything to it or taking anything away from it, we must simply believe that it is so.*

This verse, like ALL verses in the Bible have to be read in their context and with other verses; also fully understood. For eternity we shall be learning:
Christ died for the sins of the world that we might have an opportunity of showing to the universe loyalty to God and His law. Today He is making an atonement for us before the Father. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, "I have graven thee upon the palms of my hands." The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it! **It will take the whole of eternity for man to understand the plan of redemption**. It will open to him line upon line, here a little and there a little. {Ms21-1895}

*If we attempt to twist this verse or to interpret it to match a traditional system of thought, we may be exposing ourselves, indicating that we cannot take this verse in childlike simplicity. Isaiah 9:6 clearly says that the Son is called the Everlasting Father. **Therefore, as mysterious as it may seem, the Son must be the Father, just as the child is the Mighty God**. We must believe what the pure word of the Bible says. However, believing according to this verse that the Son is the Father does not mean that we believe that there is no distinction between them, for we have already cited verses which indicate that such a distinction exists.*

See earlier notes.

We must believe what the pure word of the Bible says.

Amen. The KJV Bible says the following:

"Son of God" – 47 times. "God the Son" – 0 times.

"Spirit of God" – 26 times. "Spirit of Christ" – 2 times. "Spirit of Jesus" – 1 time. "God the [Holy] Spirit" – 0 times.

"Trinity" and "Triune" – 0 times.

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. **Lay hold resolutely upon a plain, "Thus saith the Lord." Let your only argument be. "It is written."** {RH, August 31, 1905 par. 7}

So why do we have Trinitarians?

It is because they don't pray and then diligently study the Word of God – in fact, many don't even read the Bible. Sale have dropped.

The accept what the church has told them and are then blinkered from believing anything else.

Also they have not studied the history of the SDA church including Kellogg, Froom, Neil Wilson and even his son Ted Wilson with respect to their Trinitarian beliefs. [Le Roy Froom, as a 33rd degree Mason, lies buried in the Masonic section of the George Washington Cemetery in Maryland!]

Furthermore, most SDA Adventists don't even know that well before the 27 [now 28] **Fundamental Beliefs** there were 25 **Fundamental Principles**. This 1872 document said nothing about the Trinity. The SDA pioneers knew that the Trinity doctrine was false.

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? -- The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {SpTB07 39.3}

I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. **"I tell you now, that when I am laid to rest, great changes will take place.** "I do not know when I shall be taken; and I desire to warn all against the devices of the devil. **"I want the people to know that I warned them fully before my death.** "I do not know especially what changes will take place; but they should watch every conceivable sin that Satan will try to immortalize." {Ms1-1915} {February 24, 1915}.

*The Gospel of John also testifies that the Son and the Father are one. After speaking of the two hands, the hand of the Son and the hand of the Father, the Lord Jesus said plainly, "I and the Father are one" (John 10:30). In John 14:8-11 we see that the Father is in the Son, that the Son is in the Father, that the Father dwells in the Son, and that he who sees the Son sees the Father. In all these verses the Lord clearly reveals the mystery that He and the Father are one. He is in the Father, and the Father is in Him. When He speaks, it is the Father who speaks; when men know Him, they know the Father; and when they see the Son, they see the Father, for He is the Father. He and the Father are one. **IF WE ATTEMPT TO RECONCILE THESE PASSAGES FROM ISAIAH AND THE GOSPEL OF JOHN WITH THOSE PORTIONS OF THE WORD WHICH REVEAL THE DISTINCTION BETWEEN THE FATHER AND THE SON, WE SHALL FIND THAT IT IS ALTOGETHER BEYOND OUR CAPACITY TO DO SO.** We can only believe whatever the Bible says and testify of it.*

John 10:23 **And Jesus walked in the temple in Solomon's porch.**

John 10:24 **Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.**

John 10:25 **Jesus answered them, I told you, and ye believed not: the works that I do in MY FATHER'S name, they bear witness of me.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 10:26 **But ye believe not, because ye are not of my sheep, as I said unto you.**

John 10:27 **My sheep hear my voice, and I know them, and they follow me:**

John 10:28 **And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.**

John 10:29 **MY FATHER, which gave [them] me, is GREATER than all; and no [man] is able to pluck [them] out of MY FATHER'S hand.** {Jesus confirms God as His Father and is greater than Him; so NOT 3 Co-equal, Co-essence, Co-eternal, Co-existent Gods.} {singular context – no plural God.}

John 10:30 **I and [my] FATHER are ONE.** {Holy Spirit is not included.} {Jesus confirms God as His Father in a singular context – no plural God.}

John 14:7 **If ye had known me, ye should have known MY FATHER also: and from henceforth ye know him, and have seen him.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 14:8 **Philip saith unto him, Lord, show us the Father, and it sufficeth us.**

John 14:9 **Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Show us the Father?**

John 14:10 **Believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME? the words that I speak unto you I speak not of myself: but the FATHER that dwelleth in ME, he doeth the works.** {By God's Holy Spirit}

John 14:11 **Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake.**

John 14:12 **Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto MY FATHER.** {Jesus confirms God as His Father in a singular context – no plural God.}

Just as we form the character of Christ and have Him within, Jesus is one with His Father.

Colossians 1:27 **To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory:**

From eternity there was a **complete unity** between the **Father and the Son. THEY WERE TWO, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.** {YI, December 16, 1897 par. 5}

Yet the **Son of God was** exalted above him {Lucifer}, as **one in power and authority with the Father.** {PP 36.3}

According to the clear revelation of the Scriptures, Christ, the Son, is also the Spirit. Consider John 14:16-20. In verse 16 the Lord says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." In verse 17 the Lord says, "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." In this verse the Lord says that the Spirit of truth will abide with us and be in us. Then, in verse 18, He says, "I will not leave you as orphans [margin]: I will come to you" (Gk.). Examine these verses carefully and notice that the "He" of verse 17 is the "I" of verse 18. In effect, the Lord is saying, "When He comes, I come. He is I, and I am He." Furthermore, in verse 17 the Lord says that the Spirit of truth will be in us, and in verse 20 He says that He, the Son, will be in us. This proves that that Spirit who is in us is the Lord Himself. Hence, the Lord is the Spirit. Since there is only one Spirit - the Holy Spirit - this means that the Lord is the Holy Spirit.

We want the **Holy Spirit**, which is **Jesus Christ.** {Lt66-1894}

Colossians 1:27 **To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory:**

John 14:15 ¶ **If ye love me, keep my commandments.**

John 14:16 **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;** { the word "another" comes from the word Allos which means "of the same kind". Christ was the Comforter in physical form; now He is "another Comforter" in spiritual form.}

John 14:17 **[Even] the SPIRIT OF TRUTH; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

John 14:18 **I will not leave you comfortless: I will come to you.**

John 14:19 **Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.**

John 14:20 **At that day ye shall know that I [AM] IN MY FATHER, and ye in me, and I in you.** {Jesus confirms God as His Father in a singular context – no plural God.}

John 14:23 **JESUS answered and said unto him, If a man love ME, he will keep my words: and my FATHER will love him, and WE will come unto him, and make OUR abode with him.** {NB: WE and OUR. Notice it's the Father and the Son who makes their home INSIDE US; NOT THREE, only TWO beings live inside us by their Spirit.}

John 14:28 **Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for MY FATHER IS GREATER THAN I.** {Cannot occur with a 3 god trinity doctrine where all three are Co-equal, Co-essence, Co-eternal, Co-existent.} {Jesus confirms God as His Father in a singular context – no plural God.}

Since there is only one Spirit - the Holy Spirit - this means that the Lord is the Holy Spirit. This is confirmed by Romans 8:9-12 which speaks of "the Spirit of God," "the Spirit of Christ," and "Christ." The Spirit of God is the Spirit of Christ, and the Spirit of Christ is Christ Himself.

Romans 8:3 **For what the law could not do, in that it was weak through the flesh, GOD sending HIS OWN SON in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**

Romans 8:9 **But ye are not in the flesh, but in the Spirit, if so be that the SPIRIT OF GOD dwell in you. Now if any man have not the SPIRIT OF CHRIST, he is none of his.** {Thus, the Holy Spirit is both the SPIRIT OF GOD and the SPIRIT OF CHRIST.}

Romans 8:10 **And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.** [1co15:45]

Romans 8:11 **But if the Spirit of HIM that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by HIS Spirit that dwelleth in you.**

Romans 8:12 **Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**

Romans 8:13 **For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

Romans 8:14 **For as many as are led by the Spirit of God, they are the sons of God.**

Romans 8:15 **For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.** [ep1:5]

Romans 8:16 **The Spirit itself beareth witness with our spirit, that we are the children of God:**

Romans 8:17 **And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.**

2 Corinthians 3:17 says, "Now the Lord is that Spirit." What could be clearer than this? According to the context of this book, the Lord here is the Lord Jesus Christ, and the Spirit is the very Holy Spirit who gives life (2 Corinthians 3:6). The Lord, of course, is Christ, and the Spirit is that which Paul has already spoken of in the sixth verse. It is the Holy Spirit, the Lord and Giver of life under the new covenant. He who turns to Christ receives the Spirit. Practically, therefore, the two may be identified. Here, so far as the practical experience of Christians goes, no distinction is made between the Spirit of Christ and Christ Himself.

We want **the Holy Spirit**, which is **Jesus Christ**. {Lt66-1894}

2 Corinthians 3:17 **Now THE LORD IS THAT SPIRIT: and where the Spirit of the Lord [is], there [is] liberty.**

2 Corinthians 3:18 **But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.**

2 Corinthians 3:3 **[Forasmuch as ye are] manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of THE LIVING GOD; not in tables of stone, but in fleshly tables of the heart.**

2 Corinthians 3:6 **Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.**

If we try to reconcile these portions of the Word with those verses which indicate that the Son and the Spirit are distinct, we shall find ourselves unable to do it. We can only believe and testify to what the Bible says. It is essential to preserve with care both sides of this truth. Christ and the Spirit are different yet the same, the same yet different."

Writing to a Brother Chapman on June 11, 1891 and recorded in Lt 7, 1891 and 14MR, Ellen G. White said:

It is not essential for you to know and be able to define just what the Holy Spirit is. **Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in my name."** "I will pray the Father, and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." **This refers to the omnipresence of the Spirit of Christ, called the Comforter.** Again Jesus says, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." {Lt7-1891}

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life." {Lt7-1891}

But 3 years later, presumably by divine light being given to her, Ellen G. White said:

We want **the Holy Spirit**, which is **Jesus Christ**. {Lt66-1894}

In four strikingly similar passages in the Gospels, the Lord Jesus tells His disciples that they shall be persecuted and brought before the civil and religious rulers for His name's sake (Matthew 10:17-21; Mark 13:9-11; Luke 12:11-12; 21:12-15). In each instance the Lord said something like, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matthew 10:19). However, in Matthew 10:20 the Lord then says, "For it is not ye that speak, but the Spirit of your Father which speaketh in you"; in Mark 13:11, He says, "It is not ye that speak but the Holy Spirit"; in Luke 12:12, He promises that the Holy Spirit "shall teach you ... what ye ought to say"; and in Luke 21:15 He says, "I will give you a mouth."

Matthew 10:17 **But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;**

Matthew 10:18 **And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**

Matthew 10:19 **But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**

Matthew 10:20 **For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

Matthew 10:21 **And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death.**

Mark 13:9 ¶ **But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.**

Mark 13:10 **And the gospel must first be published among all nations.** [Matthew 24:14 - preached in all the world]

Mark 13:11 **But when they shall lead [you], and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.**

Luke 12:11 **And when they bring you unto the synagogues, and [unto] magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:**

Luke 12:12 **For the Holy Ghost shall teach you in the same hour what ye ought to say.**

Luke 21:12 **But before all these, they shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.**

Luke 21:13 **And it shall turn to you for a testimony.**

Luke 21:14 **Settle [it] therefore in your hearts, not to meditate before what ye shall answer:**

Luke 21:15 **For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.**

As we put all these verses together, we see that the Triune God will be speaking through the persecuted disciples of the Lord Jesus. At such times, surely the Lord's followers do not sense that three distinct Persons are speaking through them. Rather, they experience the Triune God as the Three-in-One giving them instant utterance as they testify for the Lord Jesus.

As we put all these verses together, we see that the Triune God will be speaking through the persecuted disciples of the Lord Jesus. At such times, surely the Lord's followers do not sense that three distinct Persons are speaking through them. Rather, they experience the Triune God as the Three-in-One Holy Spirit of God giving them instant utterance as they testify for the Lord Jesus.

Matthew 10:19 **But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**

Matthew 10:20 **For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

Conclusion: GOD'S INTENTION IN REVEALING HIMSELF AS THE UNIQUE TRIUNE GOD - THE FATHER, THE SON, AND THE SPIRIT - IS NOT THAT WE MIGHT FORMULATE DOCTRINES OF THE TRINITY, TO ANALYSE THEM USING HUMAN WISDOM AND LOGIC, AND ENGAGE IN ENDLESS ARGUMENTS ABOUT THEM. Rather, it is to prepare the way for Him to manifest Himself to us according to His eternal purpose. For example, when we pray, the One who prompts us to pray is the Holy Spirit. The One who makes our prayers acceptable to God is Jesus, our great High Priest, and the one to whom our prayers are addressed is our Father in heaven. It was the Father who loved us so much that He gave us His Son. It was the Son who loved us so much that He was willing to offer Himself as a sacrifice for our sins.

Conclusion: GOD'S INTENTION IN REVEALING HIMSELF AS THE UNIQUE TRIUNE GOD - THE FATHER, THE SON, AND THE SPIRIT - IS NOT THAT WE MIGHT FORMULATE DOCTRINES OF THE TRINITY, NOR TO ANALYSE THEM USING HUMAN WISDOM AND LOGIC, AND ENGAGE IN ENDLESS ARGUMENTS ABOUT THEM. Rather, it is to prepare the way for Him to manifest Himself to us according to His eternal purpose. For example, when we pray, the One who prompts us to pray is the Holy Spirit. The One who makes our prayers acceptable to God is Jesus, our great High Priest, and the one to whom our prayers are addressed is our Father in heaven. It was the Father who loved us so much that He gave us His Son. It was the Son who loved us so much that He was willing to offer Himself as a sacrifice for our sins.

IT WAS THE HOLY SPIRIT WHO LOVED US SO MUCH THAT HE MADE IT POSSIBLE FOR MARY TO CONCEIVE AND BEAR A SON.

IT WAS THE HOLY SPIRIT WHO LOVED US SO MUCH THAT HE POWER OF GOD THE FATHER WHO MADE IT POSSIBLE FOR MARY TO CONCEIVE AND BEAR A SON.

John 3:16 ¶ **For GOD so loved the world, that he GAVE his ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life.** {The word begotten means derived from something which is already in existence. Note: God did not send His Son to be begotten. God sent His Only Begotten Son. God already had an Only begotten Son; and in His Love to restore fallen man, this is what God gave. How did He give? The Eternal Father, the unchangeable one, gave his only begotten Son, TORE FROM HIS BOSOM Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. {Review & Herald, July 9, 1895 par. 13} The condition for having everlasting life is to believe that GOD has given His ONLY BEGOTTEN SON and to believe in him. This is as the baptisms mentioned within Acts.}

Luke 1:35 **And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the POWER of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD.**

But the Father, the Son and the Holy Spirit are one God.

But the Father, the Son and the Holy Spirit are the three great Powers of heaven. See {ST, March 11, 1903 par. 2}

*While we may see their distinctness, we should never forget their oneness. So let us turn away from the way of mental analysis, which has led only to dead ends of human efforts to explain what God has not revealed, and **TURN IN SIMPLE FAITH TO ACCEPT THE WHOLE REVELATION OF THE TRIUNE GOD** in the pure word of the Bible and accept what He has done and is doing and will do for us to ensure our eternal salvation.*

There is enough evidence already said to show that the Trinity doctrine is **NOT** from God.

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

2 Corinthians 13:14 **The grace of the LORD JESUS CHRIST, and the love of GOD, and the COMMUNION OF the Holy Ghost, [be] with you all. Amen.** {Note: Communion means the sharing or exchanging of intimate thoughts and feelings, especially on a mental or spiritual level. Notice also that Paul writes that our communion is **OF** the Holy Spirit, not with the Holy Spirit. As 1 John 1:3 tells us, "**Truly our fellowship is with the Father and with His Son Jesus Christ**"—the Holy Spirit is not mentioned.}

Appendix

IN THE FIRST ANGEL'S MESSAGE MEN ARE CALLED UPON TO WORSHIP GOD, OUR CREATOR, who made the world and all things that are therein. THEY HAVE PAID HOMAGE TO AN INSTITUTION OF THE PAPACY, MAKING OF NO EFFECT THE LAW OF JEHOVAH, BUT THERE IS TO BE AN INCREASE OF KNOWLEDGE ON THIS SUBJECT. {11LtMs, Ms 32, 1896, par. 6 { Also {1MR 44.1 1981}

We talk of the Holy Ghost; we preach of the Holy Ghost; but **WE NEED TO UNDERSTAND BETTER WHAT THE OFFICE OF THE HOLY GHOST IS.** {GCB, April 3, 1901 par. 30}

THERE IS NO PLACE FOR GODS IN THE HEAVEN ABOVE. GOD IS THE ONLY TRUE GOD. HE FILLS ALL HEAVEN. – Ellen G. White, Letter 5-1896.14 – December 18, 1896

The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using **THE OLD UNSCRIPTURAL TRINITARIAN CREED, VIZ., THAT JESUS CHRIST IS THE ETERNAL GOD**, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God. (James White, January 24, 1846, The Day Star)

Here we might mention the Trinity, which does away [with] the personality of God, and of his Son Jesus Christ. (James White, Review and Herald, December 11, 1855)

Joseph Bates wrote: Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, 'If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity.' (Joseph Bates, 1868, The Autobiography Of Elder Joseph Bates, p.204.)

Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity. (George R. Knight—professor of church history at the Theological Seminary, Andrews University, Berrien Springs, Michigan; Ministry, October, 1993, p. 10)

R.J. Cotrell wrote: To hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to popedom, does not say much in its favor. Review & Herald, July 6, 1869.

The doctrine of the Trinity which was established in the church by the council of Nice, A.D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. (J.N. Andrews, Review and Herald, March 6, 1855, p. 185)

We receive the promise of the Spirit through faith; but what brings it? **The Spirit of God**; and when we have that, **Christ dwells in the heart**. Then it is the Holy Spirit that brings the **PERSONAL PRESENCE OF JESUS CHRIST**, and in bringing **HIS** personal presence to us, **HE BRINGS HIMSELF**. (A.T. Jones, `General Conference Bulletin #11?', 1893, p. 31.)

Ephesians 6:17 **And take the helmet of salvation, and the SWORD OF THE SPIRIT, which is the WORD OF GOD:**

Hebrews 4:12 **For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart.**

2 Timothy 2:7 **Consider what I say; and the Lord give thee understanding in all things.**

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. Let the missionaries of the cross proclaim that there is **ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MAN, WHO IS JESUS CHRIST THE SON OF THE INFINITE GOD**. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, **THAT THEY MAY no longer BE WORSHIPERS of idols, but OF THE LIVING GOD**. Idolatry exists in our churches. [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven. {1888 886.3 1987} Also {Ms40-1891} [re: Battle Creek, January 21, 1891] [This is a powerful non-trinitarian quote by EGW herself.]

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. **I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. THE TRUE UNDERSTANDING OF THESE MESSAGES IS OF VITAL IMPORTANCE. THE DESTINY OF SOULS HANGS UPON THE MANNER IN WHICH THEY ARE RECEIVED.'** I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. {Early Writings, pp. 258-259 1882}

Trials and temptations are sometimes sent to us that from them we may learn the lessons we need in our preparation for the future immortal life. Moses, in the fulness of his faith, esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." {Ms111-1903}